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THE NUR AF SHAN

VOL. IX.

LUDHIANA:—September 15th, 1905

No 37.

FOREIGN TELEGRAMS.

London, Sept. 8.

Reuter wires from Tokio that martial law has been proclaimed. The disturbances were resumed on Thursday evening. The troops are now guarding the foreign legations.

The newspapers deplore the excesses at Tokio, which contrast with the admirable serenity during the war.

Tokio is quiet to-day and there are no serious disturbances anywhere. During the night the party leaders met and agreed to urge the Cabinet to call a special Diet as the best means of restoring quiet.

The revolt in the Caucasus had been long planned and carefully organised. It was fomented by Turkish agitators bearing a green standard.

The Britishers at Baku have escaped on board the steamers.

It is believed that the Russian authorities are now paying dearly for the policy of inciting Tartars against the Armenians. The former are now attacking all Christians.

Four Britishers are besieged in a house at Balakhany. The Governor of Baku declares that he is powerless to help them.

Bands of peasants are invading the domains of nobles and seizing firearms.

A violent earthquake took place this morning in Italy, particularly in Calabria, where many were killed.

The towns of Pizzo, Monteleone and Martirano have been almost completely destroyed.

Some 347 persons were killed in the Calabria earthquake, and more than a dozens towns and villages were partially wrecked.

London, Sept. 9.

Reuter's correspondent at Tokio states that an informal meeting of the Members of Parliament was held at which Count Katsura made a reassuring statement showing that Japan has not agreed not to fortify La Perouse Straits and only guaranteed a free passage. Also Japan acquires a free hand in Korea.

The Minister of Marine emphasized that the capture of Vladivostok would have demanded greater sacrifices than Port Arthur.

These statements have tended to tranquillize the people.

London, Sept. 10.

Tokio is quieting down in consequence of the reassuring official statement, and no further disturbances are feared.

The guards at the Foreign Legations have been withdrawn.

It is believed the Government will resign when the Diet meets.

London Sept. 9.

Baron Rosen has commenced the Morocco negotiations with M. Rouvier.

A court-martial on the mutineers of the *Pobedonosets* sentenced three to death, 19 to penal servitude, 33 to disciplinary work, and 20 were acquitted.

The latest telegrams from the Caucasus are vague and confused and it is impossible to say whether the rising is spreading or subsiding. Against reassuring official telegrams are private messages recounting wholesale massacres of Armenians.

It is feared that the four Britishers besieged at Balakhany have been shot or perished in the flames.

The Armenian Bishop of Shusha telegraphs an appalling account of the devastation there. The town is a mass of ruins. The fighting bet-

ween the Tartars and the Armenians lasted for five days. Hundreds of killed and wounded people are lying in the streets. Bishop appeals for aid for the starving thousands.

It is estimated that the actual destruction of the oil industry at Baku involves a direct loss of twenty millions sterling while it will require several millions to restore the working, besides immense losses to Russian industries using naphtha fuel.

London Sept. 10.

The Vice Consul at Baku telegraphs that all the Britishers are safe.

Latest reports concerning the earthquake in Italy show that there are three hundred dead at Parghelli, two hundred at Jappio, and two thousand killed and injured at Martirano.

There were fresh shocks at Reggio in Calabria yesterday afternoon. The population is panic stricken.

A tremendous explosion has destroyed the powder works at Uniontown, Pennsylvania. Thirty five were buried in the ruins.

London, Sept. 11.

Prince Fukushima has left Kaiyuan to meet the Russians and arrange for an armistice.

There was great jubilation among the Russians in Manchuria on the announcement that peace had been concluded and President Roosevelt was everywhere toasted. The soldiers, apprehensive of the situation at Home, prefer to remain in Manchuria.

Reuter wires from Tokio that the Minister for the Interior and the Chief of the Police have resigned.

A *Daily Telegraph* despatch from Tokio says that it is stated that General Nogi and General Nodzu have resigned.

A telegram from Tiflis says that the whole Tartar population in Zanzasursk district has risen and has been joined by four thousand armed Persian Kura.

The Viceroy has made urgent representations to the Persian authorities.

Mr. Urquhart, the British Vice Consul at Baku, dashed through the besiegers at the head of a small escort of cavalry and rescued the four Britishers besieged in a house at Baku.

The minister of Public Works has proceeded to Calabria with a relief train.

The country is described as one vast cemetery. Villages have been wiped out and putrefying corpses are littering the ground.

The demented population mobbed the train clamouring for help.

Fissures in the earth for miles along are visible.

London, Sept. 12.

Mr. Kaneko to-day had lunch with, and bade farewell to President Roosevelt in Oyster Bay.

He predicted an economic and commercial Japanese-American alliance.

Generals Fukushima and Oranovsky, the Japanese and Russian Armistice Commissioners, meet at Shaho-tsu to-morrow to arrange details except in regard to a neutral zone above the Tumen which is left to special delegates.

King Victor Emmanuel has arrived at Monteleone, the centre station of the earthquake.

King Victor Emmanuel is motoring from village to village, and personally questioning the sufferers and encouraging the authorities to work in relieving distress.

Professor Darwin formally opened the Great Victoria Falls Bridge in the presence of the British Association.

EDITORIAL NOTES.

"It is the word that costs us most to speak
For which God listens and doth wait to bless."

Again we submit to our readers a further statement of the revival in Assam. This time it is at Shillong. We feel that this movement is the most important spiritual manifestation that India has seen. Many are disposed to scoff at the excitement, the singing and dancing, the trances and the dreams. But if any of you, my readers, are disposed to any unbelief of this kind let us remind you of the manifestations of Pentecost and of the Apology of Peter for the same when he quoted the prophecy of Joel: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the hand-maids in those days will I pour out my Spirit." And this is the dispensation of the Spirit. We should not be surprised at revival excitement but we should expect it. Nothing but unbelief stands between us and this same blessing to-day.

We rejoice to learn of the outpouring at Sealkot. May the power of the Spirit be spread abroad until the whole Church be lifted up into newness of life. The people of God should not cease to pray for this. Nothing is of so much importance as this, O for presbyterial, synodical and Assembly Meetings like that at Shillong!

A WONDERFUL PRESBYTERY AT SHILLONG.

In the history of modern Presbyterianism we fancy there never was quite such a Presbytery as the one held in Shillong on the 12th, 13th and 14th of August. The enthusiasm of the Christians assembled on this occasion knew no bounds, and some of the scenes witnessed must have made an indelible impression upon the minds of very many if not of all who were present.

A Presbytery on these Hills usually begins on a Saturday morning and ends about 10 a. m. on Monday. Saturday and Monday morning are devoted to the work of the Presbytery, while Sunday is a great field day, when the Gospel is preached to crowded congregations by five or six preachers either in a Church or in the Open Air according to the state of the weather and the accommodation available.

On this occasion some hundreds of Christians came together from the different villages within the bounds of this Presbytery and a few people from beyond those limits. It

was evident that those who had come, had come with an expectant heart fully expecting that this was going to be an unique Presbytery gathering. Had they not offered many an earnest prayer that it should prove to be so, and had not that faith, without which prayer is of no avail, been greatly strengthened in them by the events that had taken place here and there during the past few months?

The proceedings began on Friday night with a Prayer Meeting, when hundreds of people assembled to praise God, to invoke His blessing upon the meetings of the Presbytery and to seek the special guidance of His Spirit.

Saturday at 7-30 a. m. the delegates numbering several hundreds assembled for the transaction of business. After several, more or less important items of business had been discussed and disposed of, such as the appointing of delegates to visit Churches to assist in the election of new deacons, the granting of permission to build new Churches, &c, we came to one of the last items on the Agenda for this meeting, viz, to confirm the election of six new elders by four different Churches and to receive the same as members of the Presbytery. With the exception of one middle aged man, all these new elders were quite young men; all I believe under 30 years of age. One of them was a cultivator, one a goldsmith, another a village catechist, two of them were village school masters and one a Stipendiary Magistrate (Extra Assistant Commissioner). The Presbytery was specially gratified with the familiarity with the contents of the Scriptures shown by all of them, when questioned by one of the evangelists prior to the confirmation of their election by the Presbytery. No less pleasing was it to hear them declare their spiritual experience, their faith in Jesus Christ and their desire to devote themselves more fully to His Service.

At the second meeting at one p. m. reports were given of the state of the work throughout the three districts included in the Presbytery. These reports showed that there had been progress all along the line, about 450 persons having been received into the church on probation during the past few months, while there are many more seeking admission. The third meeting of the Presbytery assembled about 4 p. m. Two Ministers had been appointed to speak upon "The Holy Spirit and His work," but the Spirit of praise rose so high that only one speaker found an opportunity of delivering the address which he had prepared, though the meeting lasted until after 6 o'clock on Sunday by about 10 o'clock, the crowds had filled the spacious church overflowing, at least a thousand being accommodated in the Church, while hundreds more had to be content with remaining outside under temporary cover. From 10 a. m. until midnight there were three services held with two short intervals of an hour or so, so that for twelve solid hours the large Church was crowded on the Sunday. During this

time, three sermons were delivered, the rest of the time being taken up by the vast congregation in singing and praying. The fervour rose at times to boiling heat and scores of men were almost beside themselves with spiritual ecstasy. We never witnessed such scenes, scores of people literally danced, while large numbers who did not dance, waved their arms in the air, keeping time as they sang some of our magnificent Khassi Hymns to equally magnificent Welsh and English tunes. Hundreds in the congregation were young people. The majority probably under 30 years of age. It was a sight never to be forgotten to see such a vast assembly of young people beside themselves with joy as they praised Him to whom they were conscious of owing all that is best in their lives. It is safe to say that Jesus Christ was never so popular on these Hills as He is these weeks, and the people have realized in a way they never have before the glory of being associated with Him. It is something now to be a Christian. To be a Christian now means to be of the company of the redeemed. A new and a deep meaning seems to have been infused into what had become commonplace to many before. Jesus Christ and Him crucified, the blood of the cross as the divinely appointed means of cleaning from sin, these are the subjects that are prominent in the people's prayers, and it is the Hymns that set forth these glorious truths that fill the congregations with unspeakable ecstasy and delight. On Sunday night the leaders of the local churches decided to continue the services throughout Monday, and the Christians of the place who had entertained the delegates since Friday were glad to entertain them for another day. All the strangers were invited to remain until Tuesday. Monday morning some more business was disposed of, the place and time of the next presbytery were fixed, &c, then at 2 p. m. a vast congregation again assembled when the Rev. Robt. Evans Mairang, who had been invited to the presbytery, delivered a very powerful sermon on "*The body holding the Head..... increaseth with the increase of God.*" No sooner was the discourse over than the people broke out into praise and went on without intermission revelling in one Hymn after another for a whole hour and a quarter.

Monday evening at 7-30 the building was again packed to overflowing and the enthusiasm at times was simply indescribable, young men and middle aged praising and dancing with an ecstasy that made one forget time and place. Some of the prayers offered in the meeting were exceedingly impressive, especially the prayer of one who holds a responsible appointment in the P. W. D. His confessions, how he had failed to magnify Jesus Christ in his life in the past and his prayer for grace and strength to hold up Christ before his countrymen in the future had in them such a ring of deep earnestness that could not fail to touch the heart. An European lady who was present, the widow of a General

then she returned to full consciousness and seemed quite in the British Army, was deeply moved, according to her own confession, though she understood not a word, she felt that God was in the place that He was dealing with these people and answering their prayers. Writing the next day to one of the Lady Missionaries she requested that these people, in their prayers, should remember a friend of hers in England, who, though he once filled the most sacred of offices is now a prey to the demon of drink. After the prayer of this Government Official, a nephew of his, a clerk in a Government office—a young man who, having led a very thoughtless life at one time has recently been converted—offered a very fervent prayer, which touched the hearts of many, with great earnestness he thanked the Lord for the mercy, He had shown to the members of his family. This service continued until after midnight. Tuesday night witnessed a similar scene. After the close of this meeting at midnight, some of us loitered behind in the Church. While talking to one of the Christians, a young man came up to us to say that they wanted to hear what some young women were saying and that they would like perfect stillness. We crossed over to the other side of the chapel. There were two young women seated there, both about 17 years of age. We sat down near the two and the company of 50 (more or less) who had remained behind maintained perfect stillness. One of the girls was a stranger to all who were in the Church then. She had come from a distant village and her friends had gone out of the meeting leaving her behind. She was soliloquizing; at one time she talked to herself of the wonderful Grace of God, the Covenant of Grace, the Love of God, &c, with the familiarity of one conversant with the deep things of God. Then in the sweetest cadences she would sing a line or two or more of some favourite hymn. She seemed oblivious of all around her quite lost in contemplation of the wonderful salvation of Christ. The other girl who is a native of another part of the Hills, had come in for the Presbytery and she was known to some of those present. She seemed to be in a kind of trance and apparently quite oblivious of her surroundings. She sang in a subdued tone of voice, hymns unknown to any one present, sometimes to times unknown to us, at other times to times we were familiar with. These Hymns were spontaneous productions of the moment and they issued forth like water bubbling from a natural spring, without any effort whatever, hymn after hymn with the rhyme generally correct and the accent falling in the right place. When too exhausted to sing she would simply whisper out these verses and that with marvellous rapidity. Not only were these verses the spontaneous productions of the moment but so also were some of the times. If she happened to repeat one of these new times, she would sing it exactly the same the second time. This went on for a considerable time



happy. When the two girls had stopped soliloquizing an Evangelist, who was present offered up prayer, and as soon as this was over another struck up the well-known revival Hymn

"This is love vast as the ocean,
Pity like a mighty flood,
That the Prince of life should suffer,
To redeem us by His blood.
Who can e'er forget such pity?
Who, its glory, cease to sing?
This is love to be remembered,
Heaven with its praise shall ring."

and the whole place was in an ecstasy of delight, the 50 or 60 people present singing and many dancing as if they would never stop again. Hearing the singing a few more people who had not retired to rest returned to the chapel and this second and very memorable service went on until 2-30 a.m.

The services continued on Wednesday night, some of the delegates remained in Shillong until Thursday. There was an immense congregation again on Wednesday. Among the memorable incidents of this meeting was an address delivered by a young man who is a simple cultivator and who was converted to the Christian faith in a very thorough way some three months ago. He declared to the large audience how God had specially answered his prayers. His mother, uncle, and another relative, for whom he had been agonizing in prayer, were showing a willingness to cast down their arms and to fall at the feet of his Lord and Saviour. As he related these things one could not help feeling that he was inspired and that no young man like him could ever make such a magnificent speech unless he had been under the influence of the great Spirit of Truth. A little later a young teacher from a neighbouring village gave an account of a meeting they had on the previous night in the village schoolroom and how eleven people had decided to submit to Jesus Christ and were to be received into Church fellowship the following Sunday. Some of the eleven were well known to many present. He gave the names of several with some account of their past history. He had scarcely finished when an Evangelist sprang to his feet with a leap and struck up "This is love vast as the ocean." For a time the audience was delirious with joy, singing as if they realized that these eleven people had been snatched out of the hand of the common enemy.

Much more might be written but this will suffice to give the reader an idea of the ever memorable Shillong Presbytery of August, 1905.

J. C. E.

The man who leads does not wait for the crowd.

CHRISTIAN COURAGE.

A coward makes a very poor sort of soldier or Christian. A Christian is sometimes spoken of as a soldier, and he is expected to be a courageous soldier of Jesus Christ, fighting against what is sinful and wrong and contending for what is right and good and true.

What calls for courage in the Christian life is the simple obedience to the will of God to which we are called. In many particulars this is in opposition to the views of the world, and, hence, he who obeys God must expect to meet with the antagonism of those who are worldly.

The Christian is not to be quarrelsome. This is no real part of courage. He will not needlessly run into difficulty with others. He will try to avoid all of this that is possible, and will be as gentle and peaceful and kind as possible. But all of this will not keep him from clashing with the world that hates God. Jesus Christ was the gentlest and most loving one who ever lived in the world, but this did not exempt him from the hatred and assaults of wicked men.

The Christian who is determined to be courageous will have the opportunity to manifest this quality at any time and in any place. Temptations will come to all, old and young, strong and weak, and they must be prepared to obey God at any hazard. Each day may see some new danger to be faced or some good cause that must be defended, and he is a coward who will not defend the weak, the innocent or the good when assaulted in his presence.

We think that Joshua was courageous, and so he was, all through his long, useful, magnificent life. We may well thank God for such examples of godly courage as he presented. So was Elijah courageous, and Daniel, and John the Baptist, and Paul the great apostle. So was Luther, and so was John Knox, and the same has been true of the long line of faithful men and women who have dared to do God's will even when opposed by multitudes of strong and wicked forces. But we find courage not only among the sturdy and soldierly who have stood up like Great Heart in Pilgrim's Progress, in armor, but we find it in the mother heart of Christians, who took her children with her, to lead them to the Celestial City, and we find it in the whole multitude of shrinking women and of little ones who have been simply true to Jesus Christ.

It takes something of this courage to confess Christ in the first place, and to unite with the Church. But Christ must be confessed all through life, and one must be ready to acknowledge him and to stand on his side and to take the course that is in accordance with his will. It takes courage to take the right side every day and in every time of trial, and to assert that one is Christ's, and for him always.

It takes courage to say "No" to the one who would tempt to an unchristian act, but it must be done. We can not engage in Sabbath desecration, wine-drinking and the conditions of the dancing, card-playing and theatre-going life simply because we are invited to do so. We must have convictions, and stand by them in the love and service of Christ.

Herald & Presbyterian.

TESTIMONY OVERWHELMING.

The proof that the cigarette habit among boys of school age is physically and mentally destructive is now so overwhelming that no intelligent person would undertake to defend it or to present arguments against the work of the Anti-Cigarette League. The testimony of teachers and physicians who have carefully noted its effects upon boys of tender years is unanimous in condemnation of the practice. It is one of those insidious habits which spread rapidly from one boy to another, and which call for heroic preventative measures.

—Times-Herald, Chicago.

THE GOOD OLD TIMES.

TO THE EDITOR.

Sir,—The following curious extracts from some old newspapers may interest your readers. In Calcutta on 23rd September, 1837, two natives who had been found guilty of perjury were thus punished: "They had one side of their heads, whiskers, moustachios and beards shaved, they were then clothed in sackcloth, their heads decorated with fantastically-painted paper foolscaps, and strings of shoes were suspended from their necks, their faces were daubed on one side with blacking and on the other with chunam. They were then taken out of the Alipore jail and mounted on jackasses with their faces towards the tails, while two sweepers every now and then flourished immense brooms over these worthies, and a common crier preceded them with a tom-tom beating on it the Rogue's March and detailing to the spectators the exploits of these two characters." Perhaps this old custom might have been retained with advantage.

FRESH-WATER SPRINGS IN THE SEA.

There is a hot region on the Persian Gulf where little or no rain falls. At Babrin, though the dry shore has no fresh water, the people obtain a supply from springs which burst forth copiously from the bottom of the sea. The fresh water is got by diving. The diver winds a large goatskin bag round his left arm, his hand grasping the bag's mouth. He next takes a heavy stone to which a stout line is fastened, and then plunges in. As soon as he reaches the bottom he opens the bag over the strong jet of fresh water, ascends with the upward current, shutting the bag the while, and is helped on board. The stone having been pulled up and the diver refreshed, he plunges in again. These submarine springs are believed to take their source in the hills of Oman, some five or six hundred miles distant.

FINDS NEW DOUBLE STARS.

More double stars have been discovered and measured at the Lick Observatory. The latest bulletin issued by the University Press contains an account of another hundred new double stars discovered and measured by Assistant Astronomer R. G. Aitken. These new double stars are of the same character as those previously discovered at the Lick Observatory. The distance between the two components in most of them is very small and nearly all would be difficult objects to observe under conditions less favorable than obtain at Mount Hamilton.

Special attention is called to two of these new pairs, because they consist of closer components than previously known double stars and are likely to prove interesting binary systems.

ANOTHER TOY OF SCIENCE.

A few years ago the scientific sensation was liquid air, as recently it has been radium. Liquid air was to turn all our wheels, heat our houses in winter and cool them in summer—liquid air was to destroy our garbage, anesthetize all our pain and usher in a new era. It was soberly argued by men who made claim to scientific knowledge that liquid air could be used to run compressors to make more liquid air and thus, with a thimbleful at the start, a force could be created strong enough to pry the earth from its orbit. A sad commentary on these high hopes is an item to the effect that judgment of \$573 against the company owning the patent has been returned unsatisfied. Liquid air is as wonderful as it ever was, but wonderfulness is not usefulness. Science also has its toys.—New York Globe.

A NEW STYLE OF STOVE.

A new type of stove, the object of which is the abolition of smoke, no matter what fuel is employed, has been demonstrated in London, says the Scientific American. The invention comprises a screen of tubular fire bricks, made of special material built up in the furnace in such a position that all the products of the fire pass through the screen. The latter quickly becomes incandescent, and flashes the gases as they pass through, thus preventing the formation of carbon. By the aid of this device, coal of the worst description can be burned in the ordinary boiler with practically no smoke, and with a considerable saving in cost. For the purpose of demonstration, cheap, damp coal-dust was burned. The only result was a light gray cloud at the top of the chimney stack, which cleared away in a few seconds.

CONSECRATION.

Entire consecration embraces three things,—*being, doing and suffering*. We must be willing to be, to do, and to suffer, all that God requires. This embraces reputation, friends, property, and time. It covers body, mind, and soul. These are to be used *when, where and as* God requires; and only as he requires.

Paul's definition of "consecration," in Rom. xii. 1, is "a living sacrifice." It is the Spirit of Christ in Gethsemane—"Not my will, but thine be done." Alas, how many of us profess to make this full self-surrender, and yet, like Ananias, keep back a part of the price.

Christ was the great physician. He came to heal not

only diseased bodies, but broken hearts. The Lancet-Clinic, in an excellent Christmas article, says:

There are some things every physician ought to be proud of. One is that he is that he is a physician who loves his profession. He should be proud that his professional ancestor was the Christ whose natal day the world celebrates on the 25th of December every year.

YOU WILL NOT BE SORRY

For being courteous to all.
For doing good to all men.
For speaking evil of no one.
For hearing before judging.
For holding an angry tongue.
For thinking before speaking.
For being kind to the distressed.
For asking pardons for all wrongs.
For being patient towards everybody.
For stopping the ears of a talebearer.
For disbelieving most of the ill-reports.

PENITENCE.

BY DONALD A. FRASER.

My Father, when on Life's rough road
I fall, or stumble 'neath my load
Of sins, and cares, and wants and woes,
My broken spirit overflows

To thee, O God.

Oh, lift me from the mire of sin,
My sullied soul purge pure and clean,
My heart re-fashion till strike
A nobler form, a pattern like

To thee, O God.

May thy sweet presence with me stay,
Thy guiding hand direct my way;
Thine arm support me lest I fall;
Thy voice me gladden when I call

To thee, O God.

Let thy blest Word illumine my path,
Thy mercy shield me from thy wrath,
And when Death's waves shall o'er me roll
I'll render up my trusting soul

To thee, O God.

Then, when before thy throne above
The angels chant the hymns of love,
My soul exultingly shall share
The everlasting choral prayer

To thee, O God.

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